4: Horton E-4 (no date) 1948
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In another dance the peccaries are pursued by hunters and their dogs. The peccaries take refuge in a hole in the ground. The hunters then simulate the construction of a trap by standing with legs astraddle to represent an alley of stakes; the peccaries try to escape between the lines of stakes and are killed by a hunter at the end of the alley.

An abbreviated description of a peccary festival is given by Strömer (1932). This is a hunting ceremony in which the skulls of animals play a role. Sexual intercourse is performed ritually by the participants. At one point in the ceremony, the performers dance on a heap of peccary hair while they sing an invocation of success in peccary hunting.

At a special men's festival in honor of the sib ancestors the sacred trumpets are blown. At the conclusion of the ceremony, a special beverage is poured through the trumpet into a cup and drunk by the participants. The ceremony, performed by men alone since women are not permitted to see the trumpets, is said to propitiate the sib ancestors and to obtain their good will toward their descendants.

At the tree festival a tree is set up in the center of the dwelling house; the participants stand around it while the shaman smokes tobacco and invokes on the house the protection of Karusakaibō, the creator god.

SHAMANISM AND SORCERY

The shaman determines the most favorable time for war parties, exorcises evil spirits, takes a leading part in ceremonies, cures the sick, detects sorcerers, and intervenes to terminate eclipses of the sun. Illness is believed to be caused by the intrusion of a worm into the patient's body, or by sorcery. The shaman cures the intrusion by blowing smoke on the patient's body and sucking out the worm. When many deaths or much sickness occur the malevolence of a sorcerer is suspected; the shaman detects the sorcerer and informs the chief of his identity. The chief appoints two warriors to follow the sorcerer until they have a favorable opportunity to kill him. Some hints as to the technique of sorcery are given in Strömer's vorabulary. He records the word, yamain, meaning "to cut off the head and set it back again," and the word, yakut, "hole in the earth in which to bury the head"—both with reference to the practice of sorcery.

Sorcery is said to be virtually the sole cause of homicide among the *Mundurucú*. Adultery is punished by the expulsion of the guilty persons. When two men become antagonistic, one of them takes his hammock and goes to live in the men's house of another village.

MYTHOLOGY

The creator god and culture hero of *Mundurucú* mythology is Karusakaibō (Caru-Sacaibé (Tocantins, 1877)); Karusakaibe (Kruse, 1934);